BIBLIOTECA
CENTRALE

THE EPISTLE DEDICATORY.

To all the Pastors of the Baptized Churches, more especially to those who either omit, or are indifferent about the Fourth Principle, Heb. 6. 2.

Brethren and Fathers,

YOU must needs have a greater sence of the matters Treated on in this Book then other men, and are more Eminently concern'd to consider what is to be done in them. God hath made you the Stewards of his Mysteries, and among the rest, hath committed the Fourth Principle, Heb. 6. 2. to your Trust; a necessity therefore lieth upon you to be as Faithful in that as in the Rest.

I shall upon this occasion offer a few things to your Enquiry and Consideration, and the first is this.

Whether ever it entered into your Hearts to Teach with Diligence, and to handle distinctly the Duties and Blessings which concern this Principle, so that the Breasts of your Churches have afforded the sincere Milk of this Word or Principle, as well as of the rest? And if not, then whether the true Reason be not, because you know not what to say or do about it?

2. Whether sleightly to pass over one Principle or Foundation Doctrine, do not endanger making the rest like it, and whether we can well support our other Principles against such an Adversary as should take us upon the Account of our neglect in this particular.

[illegible] Christ [illegible] Covenant, even the Sealing Spirit of Promise, whilst the means once serviceable to obtain it, is by you wholly laid aside.

I humbly beseech you to consider these things, as also what I have here presented to you in the ensuing Discourses; To the Penning whereof, had I not been constrained by the unnecessary and unseasonable oppositions made against the Truths contended for, I should more gladly have spared that Labour, for to me it is nothing Pleasant but very Grievous, that when many are seeking for those things that might make for Peace, still new occasions do Intervene to Revive (if not to augment) Controversie.

How seasonably Mr. Danvers was stirred to forbear Writing against his Brethren, some of you are not ignorant, and how little he hath gained by his unnecessary undertaking, will be yet more evident; and if his Zeal shall yet inforce further opposition, he may rationally believe those that make Conscience of this Truth, cannot but endeavour to defend it.

God hath endued some of you with moderate and healing Spirits, I intreat all such to stand up for Peace, to do what they can to prevent these publick Jars. I desire to be so happy as to see an end of this Controversy.

What I have written, in my judgment and Conscience, I have not writ for Discourse sake. Nor have I injured the sence of any Author I meddle with, so far as I know, but have dealt with all good Conscience therein, what I faile in by reason of humane frailty, I know every good Christian will Pardon me therein. I am

Your Brother and Fellow Servant,

THOMAS GRANTHAM.

THE FOURTH PRINCIPLE OF CHRISTS DOCTRINE VINDICATED.

HOw hard a thing it is to bring those Sacred Truths of the Gospel to their due Use and Estimation in the Church, which have been abused by the Corruption of the Ages past, those cannot be ignorant, whose Lot it hath been to Labour in that glorious Undertaking, which yet is more particularly made manifest at this time by a late Book Intituled, *A Treatise of Laying on of Hands*; wherein the Churches adhearing to that Principle, are not only represented to the World as founded in Sin, Schism, Errour, and Ignorance, By Mr. *D.* But the Principle it self also rendred Erronious, * and presented to the world with such a Robe of Folly put upon it by the Vanity of Men in many Ages past, as may expose it to the Mockage of the ignorant, who know not to distinguish between Truth and mens sinful Adjuncts wherewith it hath been incumbred, any more then the *Soldiers* who cloathed *Christ* in a Purple Robe, and when they had done derided him. By which kind of dealing it were easie for the Adversaries of other Truths as *Baptism* and the *Table of the Lord*, to disgrace them to the World, sith they also have been as much attended with *Chrisms*, *Crossings*, *Creamings*, *Exorcisms*, *Exsufflations*, *Sponsors*, *Spittings*, *Saltings*, and *Superstitions*, or *Idolatrous Adorations*, as this despised Truth of Prayer with Imposition of Hands for the promised Spirit.

* The Principle is this, *viz.* The promise of the Holy Spirit which God hath made, and Christ obtained for the Church under the New-Testament, and Prayer with the Laying on of hands as the way of God for his people wherein to obtain it.

Spirit. All which Sacred (and in their places precious) Truths ſhall yet be more fully reſtored to their Integrity and Edification in the Churches of Chriſt, *Mangre* oppoſition.

Towards the advancing a work of which import, Mr. H. B. hath had a prize put into his hand, but wanted a heart to make uſe of it, with reſpect to the Fourth Principle of Chriſts Doctrine, chuſing rather to diſgrace it what in him lay, whereby he hath as much ignobled himſelf, as he juſtly advanced his repute in the Churches, by his uſeful Labours in his late *Treatiſe of Baptiſm*. Of which being ſeaſonably admoniſhed, he muſt expect now to be more ſharply reproved.

His Book conſiſts of two General Parts, the firſt *Hiſtorical*, ſhewing the opinion of other men concerning the Laying on of Hands: The ſecond *Polemical*, ſhewing his own opinion in oppoſition to moſt men in ſundry important Particulars.

1. From the Hiſtorical part with the Title page there is ſomewhat gain'd for the Truth which he would deſtroy, whilſt he tells us, *An account is given both from Scripture and Antiquity, how it hath been practiſed in all Ages ſince Chriſt.* And beginning with the Scripture, he plainly ſets down the uſe of that ſervice by the Apoſtles in ſeveral places, only he mincceth the matter in reſpect of the end for which they obſerved it as hereafter is ſhewed.

2. He proceeds to other Authorities, about whom he deals not ſo fair as might be wiſhed, and likewiſe he ſeems too bold. 1. Not fair, becauſe he begins with a ſpurious Author, who would beſmear the Truth in queſtion, with *Unction* or *Chriſme* in the firſt Age, and chiefly he inſiſts upon ſuch Authors, and ſuch paſſages in thoſe Authors, who expreſs ſomething of their own or others Vanities, in conjunction with Prayer and laying on of Hands; thereby deſigning (I fear) to make the thing in queſtion the leſs acceptable to the Reader; and having done thus, he labours to impeach the Impoſition of hands, (as now contended for) as if Antiquity were not on our ſide in this Controverſie. For the firſt Teſtimony of any credit (in his own Judgment) which is brought by him, is that of *Callixtus* (alias *Caliſtus*) and having made him the Author of *Confirmation*, (which indeed he was not) he puts the Mark of Pope upon him, to make the cauſe he oppoſes ſtill the more hateful, whereas, though he were Biſhop of the *Roman* Church about the year 220. *Euſeb. Hiſt. l. 6. c. 20.* yet it is certain the Popedome (as now commonly underſtood) had

had then no being in that Church. True it is, *Calistus* had his mistakes or errors, as well as other Fathers, and yet some whom Mr. D. mentions with greater Estimation, had as great (or greater) mistakes then he. However, all that can fairly be said in this case against *Calistus*, is, that he helped forward the use of Oyle in the Service of Prayer with Imposition of Hands, but laying on of Hands, (called by some Confirmation) was in use in the Churches long before, as now I shall shew.

For 5th we have the Scriptures, *Acts* 8. 12, 13, 14, 15, 16, 17. *Acts* 19. 6. 2 *Tim.* 1. 6. *Heb.* 6, 2. most clearly shewing the practice of Prayer with Imposition of Hands for the promised spirit, (as we shall more full demonstrate in our second Part) we shall not need to produce any other witness for that Age, and for the second, we have better evidence than *Dynis*, or *Justin Martyrs Responses*; for *Tertullian* (whom Mr. D. tells us he had quoted, *pag.* 26. but strangly mistakes himself, having not mentioned him, nor any sentence out of him) is our witness for the second Century in which he lived and flourished in the year 202. in the profession of Christianity, under *Severus* and *Antonius*, and wrote an Apology about that time for the Christians, and therefore must needs be able to give an account of the state of the Church in the second Century, his words are these. *When we are come out of the Laver,* [meaning Baptism] *Tertul. de afterward the hand is laid on by Blessing* [meaning by Prayer] *calling Baptism. upon, and inviting the Holy Ghost.* And again, *Like as in Baptism the Flesh is washed, that the Soul may be made clean; so in Laying on of Tertul. de Hands the Flesh is over-shadowed, that the Soul may be illuminated by Resurrect. the Holy Spirit.*

Moreover, we find in *Eusob.* expresly, Prayer and Laying on of Hands, on persons to be united to the Church, called, The ANTIENT MANNER, and this was about the middle of this Century or Age wherein *Tertullian* Lived, being in the days of *Stephen* Bishop of the *Roman* Church, *Anno* 256. and here is not the least mention of *Chrysm*, * or any vain Ceremony. Sith then this Service is said to be Antient at that time, it may well refer to the Apostolical Century, being but about 150. years upward; however, its full evidence for the practise in the second Century, which is sufficient to our present purpose.

Eusebius lib. 7. cap. 2.

* And for the *Unction* mentioned in *Tertul. de Bap.* its shewed by the Learned Protestants, to be that which was used at Baptism, and not at laying on of Hands.

These witnesses may also serve for the Third Century, living (as before) both in the second and third, to whom we may add

Urban

Urban Bishop of the Roman Church, whose words as cited by Mr. D. are very harmless words (abating the terme Sacrament &c.) which be these, *That the Sacrament of Confirmation be given duely given after Baptism, and that all the faithful are to wait for the Spirit by the Imposition of the B. Hands.*

Cyprian also who flourished about the middle of the 300. gives Testimony to the Practise now contended for, saying, *It is to little purpose to lay hands on them [that returne from Heresie] unless they receive also the Baptism of the Church, for then at the last they may be sanctified perfectly, &c.*

For the Fourth Century, though enough is doue by Mr. D. to shew they were for Prayer with Imposition of hands after Baptism, for the Spirit of Promise; yet sith their witness may be more clearly set down, I will add somewhat in that behalf.

And however *Melchiades* is * *Lapsed* by Mr. D. yet his Doctrine is not so dangerous as is pretended, for when he saith, *Baptism and Imposition of Hands are to be joyned together*, he is very consonant to the Apostles practise, *Act.* 8. and to their Writings, *Heb.* 6. 2. And when he saith, *The one is not to be done without the other*; his meaning may be honest, as if a man should say, You ought not to observe one Ordinance alone, but keep them all. And his saying, *The one is not perfect alone*; if he mean, that the perfection of one Ordinance is not such but that we have need of the rest, all is well enough still, but if he mean Baptism, as such is not perfect without the other, then for my part I think otherwise; but supposing him mistaken in some things touching this matter, yet sure his Errours were as tollerable as theirs that would destroy the thing altogether.

* Sore I am, in this Mans dayes, both Christians and all men had free Liberty to serve God as they saw they ought, this man not seeking to hinder it, which is not like the Popes of our days. He governed the Roman Church, *Anno* 311. and it certainly gratifies the Papists too much, to acknowledge Popes to have been ever since the time of *Clement*, as Mr. D. is pleased to do, *pag.* 7.

Jerome (who flourished *Anno* 390. under *Valentinian* Junior, does not only say, *That it is the Custom of the Church, that upon the Baptized hands should be Imposed* [as Mr. D.] but he also saith, *It is an observation Apostolical*, (which he might well say, *Act.* 8. *Act.* 19. 2 *Tim.* 1. 6.) and plainly saith, *It is found in the Acts of the Apostles.*

Augustine, who lived *Anno* 395. in the Reign of *Theodosius*, informs us, *That hands was laid upon Heretick* (returning to the Church) *for the uniting of Charity, which is the greatest gift of the Holy*

Ghost

God, which well agrees with Mr. D. who brings him in saying,

Thus much for the Fathers, we shall now observe briefly

Mr. D. hath brought out of the Councils touching

Point in Controversy.

And first, I observe he fronts his List of them, with the

Council of Illiberis, &c. 315. rather then with the Councell of

Nicene, which bears date, even from his own Pen, five years

before the other; The reason is manifest, for though the first

doth wholly speak not a word of Imposition of hands, or Confir-

mation, yet it mentions Christm, and the other speaks plainly of

Imposition of hands, but mentions not Christm; therefore that the

Reader might not be deceived at the truth in hand, he hath occasi-

on given to do so by the strange shifts of the Councell of Lao-

dicea, and yet Mr. D. Pretends to take up the stumbling block out of

the way of Gods People.

Well, for matter of Fact, however these Councels may wit-

ness for the Imposition of hands (at least that of Illiberius) in the

third and fourth hundreds, they living the greatest Part of

their time (probably) in the 300. That we have much elder

evidence than this may I conceive be fairly collected (yet I will

speak under Correction) from the 72. Epistle of Ciprian writ-

ten to Stephen Bishop of the Roman Church about 50. years be-

fore the Council of Illiberius, in which one reason rendered

why the Council of Carthage, before that time, had concluded

for the Rebaptizing of returning Heretickes, is grounded upon

the unprofitableness of imposition of hands without it; which shews

that both this Council and Ciprian approved thereof, now add

that forecited out of Eusebius, that in the dayes of this writing

between Ciprian and Stephen, prayer with imposition of hands

was called the Antient Manner, &c. then we infer, that here were

Fathers in this Council with Ciprian, who were sufficient evidence

for the practise contended for; for the second hundred, for if

there were any at that Councel aged 70. or 80. years, they then

had lived to much of their time in the second Century as to be

able to attest of their own knowledge the practice now called

Antient. And for the first Century the Scripture is our Warrant.

So then, we have sufficient evidence from Scripture, and good

Antiquity, that this Truth began to be practised in the Apostles

dayes, and continued in the Churches for four hundred years to-

gether,

gether, (not without Corruption creeping into it, I grant, and also that was the case of most Truths, as well as of this.) I were needless to proceed to the following Ages, from which more plenty of Testimonies may be produced, the Church encreasing, and Records being more carefully preserved then they could be in the first Ages, yet here I will add that notable testimony of the Council of Mentz, or Moguntine such, ‖ In the beginning the Sacrament of Confirmation was exhibited only by the Imposition of Hands, the Holy Ghost appearing by evident signs there was no need of outward anointing. The same is testified [illegible] Hales, *The Apostles Confirmed with the only Imposition of Hands, without any certain form of words or outward Element.* Thus the Purity of Truth in this, as in other cases, is evidenced even by those that have not kept in the Purity thereof. Now whereas I said Mr. *D.* was too bold, &c. my meaning is in this, that he so confidently tells us, the Greek Church did reject Imposition of Hands, &c. and that the Nestorians did the like, for such Negatives are hard to be demonstrated; for what if some or many of them did reject it, yet if many, or some of them did receive it, what then is become of this Negation? That they did reject (or at least many of them) the Popish Sacrament of Confirmation, in respect of divers usages therein, I can readily believe, but that they did reject Prayer, with the laying on of Hands, for the Promised Spirit, I see no good reason to Believe, partly for that we have an account from a great Antiquary of the form of words, and of the Prayer used by the Greek Church in their Imposition of Hands Translated out of the Greek Euchologian. Ἄνωθεν ἐπικλήσεις, &c. *Thou O Lord, for thy most Compassionate and great Love of all creatures, impart to this Person the gift of thy Holy, Almighty, and adorable Spirit.* ‖ partly for that some of the Grecian Bishops are certainly found to approve of Prayer, with laying on of Hands, as Eusebius for example, who not only Records it as I shewed before, for the *Antient Manner* of the Church, but also reas-

‖ *Sacramentum Confirmationis ab initio sola manuum impositione, exhibitum: Nam cum in initio Spiritus Sanctus, ad credentium recentia adhuc fidei Confirmationem signo visibili influerit confirmatis externa Unctione, sum opus non erat.*

‖ The form of words used in their Confirmation are so far from a rejection of all that the Papists hold in this Point that they seem to have too great affinity therewith, viz. *Sigillatus prime, fortitis unctus unguento Confirmatis & signatus ego Alcimus fidelis Dei Spiritu Sancto.*

from it amongst the Errors of *Novatus*, for that he slighted the Imposition of Hands for the obtaining the Holy Spirit. *lib. 6.* [illegible] Count those neglect, it's like his followers (within [illegible] D. [illegible] commands) did also lightly esteem it to their own [illegible], and the ill example of Mr. D. and others in this and [illegible]

[illegible] *Nazianzen* and *Theodoret*, both *Grecians*, are [illegible] *Sanctuary*, as giving evidence for the truth [illegible] calling it, *A holy confirmation*, wherein they that are [illegible] receive of *him* abundance *the Invisible grace of the most holy* [illegible]

I have not the History whence Mr. D. fetches the Testimony concerning the [illegible] Brethren, their rejecting Imposition of Hands; but need much be said to it, sith from the very passage alledged by Mr. D. it appears not that they were Enemies to Prayer, with laying on of Hands for the promised Spirit, but only of those vanities wherewithal it was incumbred in the Papacy.

But to lay nothing of the slender Evasion of that Testimony born by some of them to that Truth, alledged by Mr. D. p. 21. without so much as Argument then if he would prove us [illegible] to be of the Baptized Churches, because we preferred to them CHARLES the Second an Apology or Confession of Faith, wherein we asserted Laying on of Hands, and the general [illegible] for Christs Death for all men; when yet divers of [illegible] Brethren, no less fearing God then our selves, do oppose us in both particulars, and Print against us: yea, in their Address to Authorities do present (perhaps) something contrary to us in these particulars. What then? are either they or we therefore to be accounted none of the Baptized Churches? God forbid. In like manner those called *Anglers* are not to be denied to be *Brethren*, because of some variation about Imposition of Hands, sith in even such diversities have befallen in one thing or other, the most serious Christians in every age. But I fly to let this pass.

The very passage cited out of *Paul Perdu* pag. 329. &c. proves not that for which it is brought, for the things denyed in that sentence are, First, That the *Sacrament of Confirmation was Instituted by Christ*, meaning the Popish Sacrament, they having occasion only to witness against that. 2. That *Christ was so Confirmed*

and in his own Person. Meaning in the Popish way of Christs
&c. (for these he prayed, and sent the Father (who only could
Luk. 3. 21, 22. Joh. 6. 27. baptize) did Seal him with the Holy Ghost immediately after
his Baptism is evident, and so he was confirmed in the very per-
son. 3. *That Baptism is perfect without that Sacrament.* Hereby
rejecting their conceit that think or make it an appe
Baptism. That this only is their meaning is e
they *Add to Blasphemed by it.* 2. *It*
vice of the Devil to seduce the People,
the Church. 3. *To draw them to believe*
of Bishops, [meaning doubtless Lord Bishop, &c. and
Quarrels on Christs poor people.]
But surely no man can imagine that
mad-headed to say or think that
Hands for the Spirit of Promise, a
the Apostles, simply so considered, a
holy Baptism, was introduced by the
self is not offended thereat, *Pag.* 91. and truly
sters have had [such a meaning, that Testifying for our
chief succession] would be very incompliden
Wherefore (to suppose
Churches in this Age do kno
practise, (having so continuall occasion
stumbled against it) shall this plead
in that particular? I trow not, our Fore-
vollerable in the day of Judgment which
having the advantages which they were
Wherefore, though it be the unworthy
Historical part of this Book, to make the
(as now contended for by his Brethren) to be
pistical, *Babylonish*, and *Antichristian Ceremony*, not used by the
Greeks or any other Churches differing from the Papists (as
except our late Reformers, some of them) yet this being
more then his bare word, It may be
with the Testimony of Dr. *Jer. Taylor*, who saith,
That Laying on of Hands, *was truely believed by all the Primitive*
Church, and became an Universal Practise in all Ages; the Latine
Church and the Greek, always did use it, [and it was Ancient and
before Popery entered into the World, and this Rite hath been more
by Popery then any thing, and to this day the Papists (or Jesuites)

Romen Church) are the greatest Enemies to it, and from them the Pro-

Yea, such is the evidence of this Despised Truth, that Mr. Calvin, a man sufficiently (and yet justly) sharp against Christs, [illegible] vanities; yet is constrained to own the primitive use of this Ordinance (so I call it) and desires once and again, it may be restored, and because Mr. D. hath not fully set down his mind, I will here recite them. *Such Laying on of Hands, (saith he) we desire simply, instead of Blessing, I praise, and would that it were restored to the pure use thereof.* And again, *I would to God it were fully the manner which I have said to have been in old time.* Cal. Instit. l. 4. c. 19. S. 4. and S. 13. To whose good desire we may join those of *Hunnius*, and the *Leyden* Professors, see down by Mr. D. pag. 27. viz. *That the Institute of Confirmation were drawn from [illegible] in Scripture, both as to Name, Nature, Matter, Form, Efficient, and Subject also.* From all which its manifest, that there hath been as holy Breathings after the Restoration of this precious Truth, as other of the paths of Christ's Ordinances, and therefore the more intolerable is it for Mr. D. or any other now so oppose themselves against it, being now (in many) Restored to its pure use in many Churches of Christ, to any of their Ordinance whatsoever.

But before I hope its apparent, how little reason Mr. D. had to ask this insinuating Question, *pag. 32. Is there not good ground to think, that to uphold the Justice and Truth of that Cause that cannot be defended nor maintained but by suborned witnesses, and Testimonies of the Dark?* For truly, as these witnesses are not suborned, but in the rank of Humane Testimonies for matter of fact very considerable, so neither is it true, that there are no better ways to maintain this Truth, seeing the Divine Anchory of this sacred Truth standeth not upon man, but upon the Word of God, as we have in some former Treatises, and shall now again in our second part further demonstrate.

The

The Second Part.

TO say nothing here of *Mr. D.* Exceptions [illegible] grounds and ends for, or from which, others [illegible] Baptized Christians do observe Prayer with Imposition [illegible] but to leave them to their own Defence; we shall [illegible] briefly the sores of his opposition against his Brethren [illegible] whom, respecting the Practice of Prayer with the Laying [illegible] of Hands, he very well observes.

1. First, *The Name which we* (or rather the Lord) *gives this* [illegible] *viz. Laying on of Hands.*

2. Second, *The Subjects*, viz. *All Baptized Believers, Men and Women*, Even as God hath made his Promise of the Spirit to both Men and Women.

3. Third, *The Administrators*, viz. *The Elders or Presbyters*, [illegible] Messengers of Christ and his Churches, who, as they were all Stewards of the Mysteries of God, of which this of Laying on of Hands was one, they must needs be Dispencers of [illegible] Rest.

4. Fourth, *The end for the Promised Spirit is Confirm* [illegible] *and orderly to admit into the Church*, [to Confirm, only as the Word of God do, all help to Edifie, and strengthen Christians.

5. Fifth, *The Time or Order in which this is Administred*, [illegible] *tism and the Supper, or presently after Baptism.*

6. Sixth, *The Principal Ground upon which they Act it*, viz. *Scripture, especially from* Heb. 6. 2. Act. 8. 17. & 19. 2. &c.

If no immediacy require some operation.

When Mr. *D.* comes to oppose us in these Particulars, p. 40. he inverts the order here propounded, and begins with the last particular in the first place, but first he premises several things. And first he is pleased to say,

That we do not affirm, or deliver our opinion upon *Heb.* 6. with so much modesty or Sobriety as the Presbyterians or Independants, and the reason is onely, because we determine plainly what Laying on of Hands is meant, *Heb.* 6. 2. and pass it not only as a probability, or to this purpose.

To this I answer, That this is so far from Insobriety, that there is a necessity that we be positive in this Case, else it must be granted that this first Principle cannot be known, and then it supposes no man able to teach another, which be the first

Principles

Principles of the Oracles of God. And indeed, upon this Rock hath Mr. *D.* run himself, after all his Expositions on *Heb.* 6. & seems forced *pag.* 49. to suppose that he is not able to tell us what laying on of Hands is intended, *Heb.* 6. 2. ‖ and gives this as a reason of his supposition, *viz. There are many things in Pauls Epistles which are hard and difficult to understand, which* (says he) *the Ignorant do wrest*, which sentence he hath verified, for not knowing what to say, concerning *Heb.* 6. 2. certainly, he hath by saying many things at a venture, exceedingly wrested this place, and first by supposing this Laying on of Hands to be one of the *hard things in* Pauls *Epistles*. The contrary being most plain, for these Principles *Heb.* 6. 1. 2. are opposed to the things that are hard to be uttered, *Heb.* 5. being also called Milk for Babes, and not strong meat. As also because the Hebrew Christians are blamed, for that they might have been (and were not) teachers of these Principles, but needed to be taught again which were the first Principles. Yea verily, this is to make all things in Christianity hard and difficult, for if the first Rudiments be so, what can be easie?

‖ But also, it is more then a supposition, for if he do know infallibly what it is, why doth he not tell us which it is, or why are we counted immodest for shewing it positively, unless he arrogate more to himself then he will allow to us.

It is high time therefore for Mr. *D.* and others with him, to see the vanity of these pretences, and speedily to consider, that there is as much need to be positive in the business of the fourth Principle, *Heb.* 6. 2. as any of the rest, and that a Teacher may with as much ground and credit, plead ignorance to them all, as to any one of them; and how dangerous it is to make Principles (or any of them) but probabilities only, a man that hath but half an eye may easily perceive.

Secondly, Mr. *D.* sets down two Principles (as he calls them) to be *a Line to carry us through the work*, * viz.

1. *That to every Ordinance of Christ there must be some plain positive word of Institution to Confirm it.*

2. *To practice any thing in the worship of God, for an Ordinance of his, without an Institution, is Will-worship and Superstition.*

* As if Mr. *D.* his Principles were more Infallible then those in *Heb.* 6.

But surely the first of these propositions is not to be taken without some such exposition as this, *viz.* That *what any Man affirmes to be a solemn part of the worship of God, for the Church of God, it must be warranted by the holy Scriptures without wresting them.* But Mr. *D.* taking the first proposition in a nidged sence, counts all we say from *Heb.* 6. 2.

2. as Nothing (unless we can shew where it is said, *Let all Baptized Believers be laid on them*, with as much plainness as it is said, *Let all Believers be Baptized, and eat the Lords Supper*) ... very irrationall to imagin, that every institution of Christ ... be practised in the Scripture with *equall Plainness*, for ... but *found there*, it is Sufficient. Nay, the very ordinances ... not equall in their plainness, in respect of the ... duties that are to partake of them, Precept and ... being in that behalfe much plainer for Baptism then the ... Table. Again the government of the Church by ... and *Deacons, &c.* is an Institution of Christ. ... precept *in terminis* that in the ordination of these ... and Imposition of hands must be used. I dare say Mr. D. ... shew it: Neither is he able shew me any Precept ... the Apostles Laid Hands on Deacons; Nor any ... of any one Elder of any particuler Church, that was ... Prayer with the Laying on of Hands, yet surely there ... in the Scriptures to warrant us in these things, ... and thus we shall come to consider more Particularly ... D. hath done to cleare the fame of *Heb. 6.* as he ... ticle page, and yet in his lines pretendes it cannot be ... I have shewed, whilst the most he himself arrives ... (with his Good liking) to attain to, is but probability. P. 48.

Heb. 6. 1. 2.

For the ground of our practice in praying to the ... the Imposition of Hands; The Connexion of the ... or the order wherein they are propounded to us, is ... considerable, because, principles, or first rudiments of ... both in faith and practice (as they are practicall) do ... concern individuals, both in respect of the things to be ... nated, and the order of them (except in cases of impediency) as is more fully shewed in our *S. for peace, Part.* the Second ...

Mr. D. P. 41. denyes that there is the Least warranty in this ... the faith or practise of the Church, in praying with the Imposition ... &c. and yet in the next page he tells us it is very true the Doctrine of Laying on of hands is here reckoned among the principles of the Doctrine of Christ. But we shall be driven laying on of hands on all Baptized Believers to be taught or practised by Christ, observing from the Waldenses, that John did not lay hands upon Christ after he Baptized him, &c.

Answer, Christ himself being he that was sent of God to Baptize with the Holy Ghost, as the great Author of that Ordinance, from

from the Father it was not meet that *John* should pray for Christ, yet behold the very order wherein Christ received the Spirit is very teachable to the Saints in their waiting upon God for that Heavenly gift, for when he was Baptized then he prayed, and the holy Ghost descended upon him, being then sealed by God the Father, who also by voyce from Heaven declared him to be his beloved Son, *Matt.* 3. 16. 17. *Luk.* 3. 21. *John* 6. 27. How suitable therefore is it, to the example of Christ, for all such as are Baptized, speedily to waite upon God for the gift of his holy Spirit, with Prayer and Imposition of Hands, haveing the Apostles waiting in that very path before us, and God Almighty Crowning that way by giveing a blessing to his Children, even then sealing them also, to the day of Redemption, by the Spirit of Promise, *Acts* 19. 6. *Ephes.* 1. 13. and 4. 30.

But saith Mr. *D.* we find not that Christ taught this laying on of hands, &c. To which it were sufficient to say that we do not find that Christ either taught or practised Laying on of hands by Deacons or other officers; all that we finde is, that he lift up his hands and Blessed his Apostles, and yet who dare doubt, but that the Apostles were taught of God how to ordain his Officers, and there is the same reason to beleive they were taught of God to pray with Laying on of hands for the promised Spirit, specially when God so signally owned them in that undertaking, *Act.* 8. 17.

Mr. *D.* names many Churches that are not said to have hands Laid on them, and that to be reckoned among their principles which is so frivilous an objection as I marvel he should use it, he knows there be some Churches who are not said to be Baptized nor to have the Lords Table among them, nor any Church save one to have had Decons ordained by Laying on of hands, and yet finding these things religiously held in some Churches, we safely conclude the other Churches had the like. And why may not the example of two or three Churches, in the case of prayer with Laying on of hands for the promised Spirit satisfie, as well as the example of one Church only in another case?

Mr. *D.* p. 43. puts this objection, *why should Laying on of hands be reckoned among the beginning principles, if it was not to be practised by all, &c.* which he answers after his manner, *your Argument is fallacious, as though no all done upon or practised by others, might be matter of Doctrine to us without being engaged to do the same.*

But I reply, That the Argument being used, only with respect to things Fundamental, or the first Principles of the Christian Religion, is very sound and concluding (and therefore not answered nor touched by Mr. D. expending it so all other Points of Controversie (though unnecessarily abused) for both the Doctrine and practise of all the Principles, Heb. 6. 1, 2. belongs equally to all, or else it will follow that the first Churches had the Principles of Religion (such in the Doctrinal and Practick parts, but not in the Theory, we must learn them, but not practise them, as Mr. D. saith Mr. D. p. 45. Believers must be taught it, meaning the Laying on of hands, but that they are obliged thereto, is not proved by Heb. 6. (i. e. in Heb. 6.) or else where to be found. Surely it is not our way to destroy such Principles as are practicall, to leave nothing of them in the Churches now but talking of them only.

Mr. D. being pressed by the consideration of Laying on of Hands, as it is Milk for Babes in Christ, understands by it some other Laying on of hands may be that also, and mentions the imposition of hands to heal the Sick Mark 16. 18.

Answ. Surely he may with as much truth and reason tell us that drinking any deadly poyson, Mark 16. 18. is Milk for Babes in Christ also, that is the effect of mens stumbling at truth, they make themselves ridiculous, for who would think that so conscious a person should make that a Principle, and such an one too as belongs to all Christians equally, as it is a Principle, which indeed scarce belongs to one of ten thousand? Laying on of hands to heale the sick belongs to them that are without (the sick person in the Church having a special ordinance provided for their comfort in sickness, Jam. 5.) and therefore not to be called Milk for Babes in the Church. But suppose that Laying on of hands to heal the Sick, do at all belong to the Church, yet the oldest Christian, is as much concerned in it as the youngest Christian, who being sick may seek for cure that way as well as the other. Neither is this laying on of hands properly called Confirmation, as Mr. D. imagins p. 44. for the word was confirmed with signes which followed prayer and Preaching, as well as laying on of hands on the sick, yea prayer and laying on of Hands on Baptized Believers had signes also following it, so then all these may as properly be called Confirmation as any one of them, yet Mr. D. will not allow Imposition of hands for the holy Spirit to be properly so called, Sanctifi-

Similie Similibus gaudet. And to conclude this, note further that Laying Impoſition of hands for the holy Spirit is for the obtaining *of Spirituall Gifts*, and the Impoſition of hands on the ſick for the *recoverie of Spirituall gifts reſtored*, the firſt in order therefore muſt more like to be Milk for Babes then the latter.

Mr. D. further ſaith, Laying on of hands *Heb.* 6. 2. *contains those ſeverall Solemnities of Church Officers, and he reaſon it, becauſe thoſe Principles are very Comprehenſive, be ſaith alſo that the Lords Supper may paſſe for a beginning Teaching as well as Baptiſm.* He tells us alſo that the Laying on of hands, *Heb.* 6. 2. is as *plurall as Baptiſmes*, P. 43. 50. 51.

1. I anſwer, to make Impoſition of hands on Deacons and other officers, a Principle appertaining to the begining of a Chriſtian Man, is very abſurd, becauſe firſt Principles are neceſſary to the being of Churches, whereas the Impoſition of hands on officers, preſuppoſes a Church already founded, and as ſuch to have made their election of ſome to mannage their affaires as a Church, and upon which election, the Laying on of hands to ratifie it is to be performed.

2. Mr. D. faithfullneſs in thus expounding, *Heb.* 6. 2, muſt well be ſuſpected, for doth he indeed make it his work to teach that Laying on of hands, which is the next Principle to Repentance, *Heb.* 6. Is the Impoſition of hands on *Deacons*, &c. doth he, I ſay Teach the Babes this, as he Teacheth the other five Principles? I believe if he do ſo, he is ſingular; ſure I am, before this controverſy aroſe about Laying on of hands for the promiſed Spirit, none of them (that I could ever hear of) laid any ſtreſs at all about the Impoſition of hands, *Heb.* 6. 2. And as I have reaſon to believe that there is not one Miniſter in thoſe Churches, not under the forth Principle, as by us urged, that doth teach the Babes that they muſt receive as that Principle, *Heb.* 6. that Doctrine touching the Inveſtiture of Church officers; ſo if they did Teach this, I would gladly know the ground of ſuch Doctrine at leaſt from ſome example in that caſe, and I am ſure all the objections made by them againſt us, would be far more forceable againſt themſelves.

3. Thirdly, I grant the Principles *Heb.* 6. to be very Comprehenſive, yet as Principles to be owned by Babes in Chriſt, I ſay they do not containe all Chriſtian performances, for if ſo, it would follow that few or none have yet Learned their Principles, and then why the Apoſtle ſhould make it ſo ſtrange that the Hebrews ſhould

should need to be taught these Principles, I can see no reason, so these the Principles *Heb.* 6. 1. 2. may be duly Learned, where many things in point of Christian faith and practice are not yet attained. The foundation I grant hath relation to the superstructure, but yet the foundation may be perfectly laid where the superstructure is yet wanting. The seed time and planting, leads to the Harvest and time of Fruit, but yet these things are truly Separable.

Fourthly, To make the Lords Supper put for a beginning Teaching as well as Baptism, is *presumption indeed*, the one appertaining only to the new borne for admission into the Church; the other to the most grown Christian (as well as others) for his edification. And one would think that Mr. D. who must have such plain Scripture for what we urge, as beginning Principles, should not thus vary from his owne Rule when he assignes any thing for such.

Fifthly, I fear Mr. D. is some what guilty---of pertinacity, in saying the Laying on of hands, *Heb.* 6. 2. is as *plural* as [illegible], seeing he cannot be ignorant how Mr. *Fisher* hath unvailed that mistake in answer to a Query wherein I think Mr. D. was [illegible]ned; which, as he terms *a glorious and gross mistake*, [illegible] that the *Laying on*, *Heb.* 6. 2. *is a substantive of the singular number both in the Greek and English*, and some of the Learned and Judicious of his owne partly, have (to my knowledge) confessed that to be an *egregious mistake*, and sith he gives no reason for his perisisting in his former opinion, but barely contradicts his opponents, it is to me very Suspicious, that he hath nothing to defend himselfe withal, save his *Sic volo, sic jubeo*.

And here let me note, that seeing *Heb.* 6. 2. speaks but of one Laying on of Hand, there is a necessity that we determine which it is, else we must confess none can know the first Principles. But to take off the force of our Arguments for the necessity of Imposition of hands with prayer for the holy Spirit as a Principle in the more compleat Constitution of Christian Churches, Mr. D. is pleased to aske this question.

If every one of these Principles in Heb. 6. are so absolutely to be taken in by Babes, and without which we are not effectual them communicable, what do you say to the Doctrine of Baptisme in the text, one of the Principles and foundations of the Gospell, must be all Baptised with the Baptisme of the holy Ghost and of sufferings also, or not to be received into Communion?

The

The reception of the holy Spirit according to the promise made to the Church is not a thing in our power; but the meanes to seek for it is in our power; we must believe and pray for the promise, so must we also believe and wait for the Resurrection and the Eternall judgment. And so must we believe and expect sufferings for Christ, else we have not rightly laid the foundation in repect of the Doctrine of Baptismes, but now to argue from the things which are in our power to do to the things which are only in the power and disposeing of the Almighty, is irrationall and dangerous, and may be retorted upon Mr. *D.* after this manner. Seeing you suppose a man may be admitted to communion without two Baptisms of the three, *Heb.* 6. 2. why do you make the other so absolutely necessary; now let him defend him selfe for that practical part of the doctrine of Baptismes, and thereby he will defend me for that practick part of the fourth principle. *Answ.* 1.

But if any shall deny the promise of the spirit, with which all Christians are to pray that they may be baptized [contrary to the late dangerous doctrine of some, who would restrain the Baptism of the Spirit to miraculous gifts, opperations or signes, &c. and perswade us the Baptism of the Spirit is ceased] or shall deny the doctrine of Sufferings, or Sufferings themselves as not pertaining to them; or if any shall teach others to deny these truths, as you teach others to deny prayer, with imposition of hands, and will needs persist in opposing themselves against all endeavours used to reform and amend them; I say, such may lawfully be denied communion in the Churches of God, and thus we have considered Mr. *D.* his several expositions upon *Heb.* 6. 2.

Of the Laying on of Hands, 2 Tim. 1. 6.

Neither hath Mr. *D.* wrote advisedly *P.* 48. where he teacheth that the imposition of Hands, 2 *Tim.* 1. 6. and 1 *Tim.* 4. 14. are both one, for as much as they are evidently distinguished in three respects, as first,

In respect of the persons administring them. That in 2 *Tim.* 1. 6. being performed by *Paul* only, the laying on of my Hands, the other by more then he, 1 *Tim.* 4. 14. *The Laying on of the Hands of the Presbytery,* surely, if more had acted in the first then *Paul* himself,

self, he would not have arrogated the whole service to himself as if the blessing received came by what he did, and the rest stood but for Cipliers; no, this is nothing like that humble Apostle who was less in his own eye, than the least of all Saints; neither can it be proved that he was one of the Presbytery that Ordained *Timothy*, (though Mr. *D.* concludes he was,) though perhaps he might be one of them.

2. *The Gifts are clearly distinguished*, Those 2 *Tim.* 1. 6. being the Gifts which are *common to all Saints*, so much as to Three, namely, 1. The Spirit of Love, which all that are born of God do share in by the Holy Ghost, *Rom.* 5. 5. 2. Power or strength *ανδρισμος δυναμεως*, not *εξουσια potestas*, authority, and this strength all Saints have need of. 3. *σωφρονισμος ἁγιασμου* sobriety, or soundness of mind, which also every true Christian should have, hence its plain, that the Gift of God which *Timothy* received by the Laying on of Hands, 2 *Tim.* 1. 6. in every part of it is that which is common to all Saints, insomuch as he that hath not the Spirit of Christ in these respects may well fear he is none of his.

On the other side, it is evident to all men that *Paul* in 1 *Tim.* 4. 14. speaks of the Ministerial Gift, Authority, or Trust, which was committed to *Timothy* by the consent of the Prophets, and by the Laying on of the hands of the Eldership.

3. *From the Scope of the Apostle in these places respectively*, for in 1 *Tim.* 4. 14. *Paul* is clearly in hand with the matters of *Timothy's* Office, *vers.* 11. to the end. But in 2 *Tim.* 1. 6. he speaks to him as he might have spoke to any other Christian, Man or Woman, for finding him under some Temptation and Fears he comforts him, by telling him he hoped his Faith was unfeigned, and supports him against Fear, by noting, that it was not the effect of the Spirit which God gave him, by the putting on of his Hands, and therefore exhorts him not to be ashamed of the Testimony of the Lord, nor of *Paul* the Lords Prisoner, but to be a partaker of the affliction according to the Power of God. Then he moves him to consider how free the grace of God was, by which he was saved, and not to be valued by the works of righteousness which he had done; and thus he speaks from *vers.* 1. to *vers.* 13. and then begins to treat of the business of his Office, the whole matter and contexture of the former part of the Chapter, being such as touched not his Office, but his State as a Christian. This Text being duly considered, helps more to the opening *Heb.* 6. 1.

then

then any other place, in this respect, *viz.* for that it plainly shews the common graces of the Spirit, was as really the end of Prayer with the Imposition of hands as the gifts which are notified by many.

Nor is it material which some object in this Case, that *Augustine* is interpreted elsewhere of Miraculous gifts, *&c.* Because 1. If the Interpreter had so done, he had forsaken the proper scope of the Apostle, whose business being to support *Timothy* against fear, *&c.* The Spirit of inward grace and fortitude, was most suitable to be insisted on, to that purpose. 2. Because the word *δύναμις* is frequently used to express inward strength or fortitude of mind; for Example, 2 *Cor.* 12. 10. *δυνατὸς εἰμι, potens sum*, I am strong, or when I am weak, then I am strong, *Ephes.* 6. 10. *ἐνδυναμοῦσθε τῷ κράτει τοῦ ἰσχύος αὐτοῦ in Domino*, be strong in the Lord.

Of the meaning of Acts 8. 15, 17, & 19. 2, 6.

How clear places these are that the Apostles prayed with laying on of hands, for the newly Baptized, indifferently, even for both Men and Women, that they might receive the Spirit of Promise; and that as generally as Baptism it self was performed in the Cities of *Samaria*, and *Ephesus*, and by consequence first at *Jerusalem*, and so in other places also, I need say but little in this place, having fully spoken to these things in my 3. for *Peace*, and 2. *Appeal*. which are yet unanswered; yet I shall endeavour to shew the mistakes of Mr. *D.* concerning them; And first,

He will needs suppose *Peter* and *John* to perform Prayer with Imposition of hands at *Samaria*, by virtue of their extraordinary gifts, not being willing to allow their Office as Ministers, or Apostles, to have any thing to do with that action; But this is far from Truth, for if extraordinary gifts had sufficiently capacitated them to do this work without Ministerial authority, *Philip* the Deacon, being eminently gifted that way, might have imposed hands for the Promised Spirit, as well as *Peter* and *John*, yet he meddles not with this Service at all, neither his Office as a Deacon, nor his gifts to do wonders, impowering him thereto in his own judgment, for had he been otherwise minded, or understood his privilidge to be such as Mr. *D.* supposed it to be, he had opportunity and occasion enough to do that work as well as any other; but his forbearance is an argument he knew it did

not

not belong to his Ministery, in an ordinary way, such there was a Ministery to be had, to whom that and other things for the Settlement of the Church did more properly belong. Wherefore we must needs reject that passage of Mr. *D.* pag. 6. where he tells us, the *Administrator of Laying on of hands was any gifted Believer, &c.* by which conceit even Women, from whom extraordinary gifts are not withheld, might administer this Service.

But that this was an act of Office, appears partly by what is already said, and partly for that the Church at *Jerusalem* (not gifted Brethren only, but men endowed with Authority, to set in order such things as were wanting in that Church, which though much prepared for settlement, by the Labours of *Philip*, yet cannot rationally be supposed to be so settled as was meet; for it is said, *only they were Baptized in the Name of the Lord Jesus*: And the first thing we hear they do for them, is to pray that they may receive the Holy Ghost, *&c.* And this they did for them all, both Men and Women, as is in part granted by Mr. *D.* Besides he grants it to be performed upon those on whom the Holy Ghost was not fallen, and saith the Text, *He was fallen on none of them.* Yet Mr. *D.* would make an Exception of some of them, because *Simon* was found in the gaul of bitterness. But that Exception appearing not till after the Service of Prayer, with Laying on of Hands was performed, it concludes not at all, but that *Simon* might be included in the Prayer of the Apostles, and have hands laid on him also, yea, and receive of those gifts too, seeing God doth not withhold them from *Hypocrites*. And besides, the words of *Peter* denying him to *have any Part or Lot in that matter*, refers to the Administration of the Ordinance, and not to his submission to it; *Give me this power also, that on whomsoever I Lay my hands, he may receive the Holy Ghost*; In this matter *Peter* denys *Simon* to have any part.

Furthermore, Mr. *D.* doth certainly mistake, *Act.* 19. 2. in saying the Twelve Disciples at *Ephesus* were of the Church, whereas the Scripture, and Reason, do both inform us they could not be Imbodied with the Church there, as yet, because they are now said to be found, and called certain Disciples, the words implying they were hitherto unknown, for otherwise why should they be said to be found by *Paul*, more then the whole Church, if indeed they had been a part of the Church. Again, their great ignorance of the Holy Ghost

shews

shews plainly they were not united to the Body or Church at *Ephesus*, where doubtless *Aequilla* and *Priscilla* had not been wanting to teach the way of the Lord perfectly. And Lastly, their being Baptized again, shews plainly they were not of the Church, ‖ for if they had, why must not the Church also be Baptized again as well as they?

‖ You see, I do adhere to the Antient Exposition of this place, rather then to our late Curtail'd Expositions made by the Pædobaptists, who because they are unwilling to mend their Errours in Baptism, would fain have *Paul* to be of their mind, but they should remember that Reformation or amendment is no Errour.

Now therefore, let it be considered, that had there been 120. instead of these 12. persons, in the same case with themselves, the Question of the Apostle, *Have ye received the Holy Ghost since ye Believed?* had concern'd them all; and then he must be but a partial Minister that would refuse to pray for all, seeing all wanted the same Blessing, and had equal right to it, by virtue of the same promise. And that *Paul* had an eye to the Promise, as it is general, is most plain, by his next Question, *Unto what then were ye Baptized?* as if he should say, your very Baptism if it be right, did inform you of, and intitle to the promise of the Holy Ghost, into whose name also ye ought to be Baptized.

Thus I trust we have sufficiently cleared the first ground of our Religious observation of Prayer, with the Imposition of Hands for the Promised Spirit, 1. From the consideration of the Nature, Order, or Connexion of the Principles, as they are contained and propounded, *Heb.* 6. 1, 2. 2. From the care of the Apostles, in the seeking to God in the use of this * *Ordinance*, that the Churches might enjoy the benefit of the Promise of the Holy Spirit, which they knew belonged to them as they were the called of the Lord. And because the Nature and extent of that great Gospel Promise is a weighty consideration whereupon to ground the practice of Prayer with the Imposition of Hands, and without which the practice would be very insignificant, I shall therefore add something to shew the perpetual Right of the Church to that blessed Promise, even unto the end of the world;

* So I call it for five Causes, 1. Because of Prayer, the Moral part. 2. Because of Imposition of Hands the Ritual part. 3. Because of the Promise to which it refers, as the blessing signified by it. 4. Because it is placed among the Fundamentals of Religion, or called a Principle of the Doctrine of Christ. 5. Because it will bear the denomination of an Ordinance, as well as Imposition of Hands on Deacons, or other Officers of Christs Church.

world: For it is remarkable that those that oppose us in the fourth Principle deal much after the manner of the Quakers in their opposing Baptism, hammering only upon the practick part, which they can easily despise, but when the more spiritual part of these Ordinances is considered, this takes off the courage of the most confident opposer.

Of the second Ground of the Practise of Prayer and Laying on of Hands, to wit, the Promise of the Spirit, and the Church right to it, to the end of the World.

M. D. is pleased to say, pag. 47. *That in neither of these two places* [meaning *Acts* 8. *Acts* 19.] *can we find that there was Laying on of Hands immediately after Baptism, nor with any certainty upon all, and every Member of the Church, nor to such an end as can be attainable in after times.*

Answ. 1. But though Mr. D. cannot find the two first, yet many have found them there, unless by the word immediately he would be more curious then wise, for that this service was performed *Acts* 8. within a short time after, and as soon as they had a fit opportunity to do it, is plain enough, *vers.* 15. 16, 17. and for *Acts* 19. 5. 'Tis said, *when they heard this, they were Baptized in the Name of the Lord Jesus*, and in the very next words 'tis said, *when Paul had laid his hands upon them, the Holy Ghost came on them.*

And that the same individuals said to be Baptized, are as clearly found to have hands imposed, and Prayer made for them, that they might receive the Holy Spirit, is so very plain, that nothing but exceeding great weakness, or great perverseness can hinder any man from seeing it. And whether the end for which Prayer, with Imposition of Hands can now be attained, is the business now to be considered.

And if it *Cannot*, the reason is, for that the Promise made to the Church then, is since taken away *de jure*, so that we may not lawfully ask it; for men not having the Promise, is no argument, *James* 4. 2, 3. ---*ye have not, because ye ask not, ye ask and have not, because ye ask amiss.*

Now, that the gracious promise of the Holy Spirit [at least] as it belonged to the Members of the Church in the Primitive times, and that in every part of it, from the time of its first effusion upon the day of Penticost, *Acts* 2. doth belong to the

Church

Church throughout all Ages to the end of the World, I hope to evince to the satisfaction of such as desire to know the Truth in this matter, which I shall do by transcribing and somewhat inlarging what we have already offered in our Pædobaptist Apology for the Baptized Churches. *

* But Note that we have proved that though Gifts be not received, and the promise being received, the end of Imposition of Hands is received. See our *Sigh for Peace.*

the promised Spirit is truly received where the sealing Graces are received,

Beside, the Cloud of Witnesses, ‖ which the Holy Scriptures do afford in this Case, we shall more particularly consider what the Apostle hath offered, 1 Cor. 12. 13, 14. Chapters. And 1. whereas it is his designed Subject to discourse of the Gifts of the Spirit, so he doth inform us, that God hath *Set* those Gifts *in his Church*, *i. e.* hath placed and fixed that one Spirit (whose operations are divers or many) in that one body, not for a few dayes onely, and then to leave her as a Body without a Spirit for ever after in respect of SPIRITUAL GIFTS, but to abide there as in his *Temple*, both by Gifts and Graces, even the same, which Christ by virtue of his ascention obtained when he ascended on high, which gifts are given to the Church for the work of the Ministry, for the edification of the Body till the whole be compleated.

‖ Some of which I will here incert in a Column by themselves, *Joh* 14. 16, 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.*

Joh. 7. 38. *He that believeth on me— out of his belly shall flow Rivers of Living Water, — but this spake he of the Spirit, which they that believe on him should receive.*

Acts 2. 33. *Therefore being by the right hand of the Father exalted, and having received of the Father the promise of the Spirit, he hath shed forth that which you now see and hear.*

Acts 2. 38, 39. *For the Promise is to you, and to your Children, and to all that are afar off, even to as many as the Lord our God shall call, ye shall receive the gift of the Holy Ghost.*

Eph. 4. 4. *There is one Body and one Spirit, even as you are called in one hope of your calling. — And he gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, till we all come to the measure of the Stature of the fulness of Christ.*

Ephes. 4. 30. — *The Holy Spirit of God, by which ye are sealed to the day of Redemption.*

1 Cor. 31. *Covet earnestly the best Gifts. — Covet to Prophesie, and forbid not to speak with Tongues, we Prophesie in part, — but when that which is perfect is come, then that which is in part shall be done away.*

Gal. 3. 13, 14. *Christ hath Redeemed us, — that the Blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit through Faith.*

Isa. 59. 21. *As for me, this is my Covenant with them, saith the Lord, my Spirit which is upon thee, and the words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seeds Seed, from hence forth for ever.*

2. From the extent of the Promiſe.

Againe, the Promiſe of the Spirit is made by our Lord himſelf to the Church for ever, *John.* 14. 16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever,* &c. I ſay this Promiſe is made to the Church; for it were a ſtrange expoſition to reſtrain this [FOR EVER] to the age of the Apoſtles (as ſome do) for ſeeing the Apoſtles or the *Churches*, could neither pray nor Propheſie as they ought, but as that Spirit of Promiſe did help their infirmity; it is ſtrange the Succeeding Churches ſhould be able to do thoſe duties, though deprived of that gratious aſſiſtance; for it is evident that the Spirit of Promiſe is a Spirit of Prayer, and Propheſie is one of the moſt excellent gifts thereof, as before we have ſhewed.

That great Apoſtle *S. Peter*, dates the Promiſe of the holy Spirit very Largely, as deſcending to the very skirt or Laſt age of the Church of God on earth, whiles he aſſents it is the right and intereſt of all Saints, even as many as the Lord your God ſhould call, *Acts.* 2. 39. And he hear takes the Promiſe in that ſence wherein *Joel* meant it, and the Chriſtian Church had then received it, which clearly intends both the gifts and graces of it, for as tis ſure they then received great gifts, ſo tis ſaid great grace was upon them all; this very promiſe of the Father is by this Apoſtle appropriated to all the called of the Lord (as we ſaid) even the ſervants and handmaids *in theſe daies*.

Now, *Theſe daies* muſt either be a few daies at the beginning of the Goſpel, or it muſt be refer'd to the whole time of that glorious diſpenſation; if the firſt, then how ſhall all the called of the Lord receive it? Or who will tell us when *theſe daies* expired. But we know that theſe daies; the Latter daies, Laſt time, and Laſt daies, are uſed with ſome frequency in Scripture to point out the whole time of the Goſpell, or Chriſtian Church, as it ſucceeds the time of the Law.

3. From the Nature and perpetuity of the duties of the Church.

During all which time we are ſure that the duties in generall (and perhaps ſome difficult undertakings not formerly known) which were impoſed upon the firſt Churches, are laid upon the Church to the end of the World, *Matth.* 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you,* &c. Muſt the Churches now contend earneſtly for the faith (and that against both old and new errors) muſt ſhe be ſtill the ſalt of the earth, the light of the world? Muſt ſhe ſtill ſtrive to Preach the Goſpel

of

of the Kingdome to all Nations? must she keep her self in the Love of God, building up her self in her most holy faith, praying in the Holy Ghost, &c. if these Duties remain, and the Lord requires that she should glorifie him in the constant and faithfull discharge thereof, as also in suffering for his sake; it cannot reasonably be immagined that he should recall his holy Spirit, *in the gifts thereof*, from his Servants, who when they had all those gifts, had nothing that was superfluous, but stood in need of all, to furnish them for the work they had to do, as the Churches of Christ; sith then our God doth require the same services of his Churches now, which (in generall) he required of the Churches in the first ages of the Gospel, Let us not imagin he will require the same Brick, and not allow the same Straw, for he is not like *Pharoah*, but just in all that he requireth.

That the gifts of the Spirit here intended by our Apostles, are the portion of the Church in every age (as her right) appeareth further from the *Nature of the exhortation she is under to ask them*, Luk. 11. 13. *How much more shall your Heavenly Father, give his holy Spirit to them that ask it*; -- *ask and it shall be given unto you*, ver. 10. How frequent is the Apostle in these three Chapters, in exhortations to this Church (and in them to all Churches) to desire Spirituall gifts, to covet earnestly the best gifts, to covet to Prophesie, wishing that they may speak with tongues, and warning them not to Prohibit that gift. Now to what purpose is all this, if these gifts be ceased? and if the Church may not now expect them, why should she ask them? I hope no man will say, these exhortations are now out of date, least in so doing he deprive us of the exhortation to Charity also, for they are so Linked together, as the one cannot cease (as it is an exhortation) before the other. *Follow after Charity, and desire Spirituall gifts*, 1 *Cor.* 14. 1.

4. That the Nature and perpetuity of the Exhortations to seek for the Spirit.

Thus we see the Church being under Perpetual exhortations to Seek for Spiritual gifts without any restriction, necessarily infers her perpetuall right to them, and every of them, which consideration alone is Sufficient (as I conceive) to satisfie any Christian that the promise of the Spirit (even the same that was given to the first Churches generally, in respect of its gifts as well as graces) belongs to the Church of Christ thoughout all ages.

Let

5. From the continuation of Spiritual gifts in the Church to this day.

Let us now consider, whether the Church of God do not even now enjoy the promised Spirit, in the gifts and graces of it at this day? For the graces, I think none do question it, and yet should the fruits or graces of the Spirit (as they may be distinguished from gifts) which now appear, be strictly considered, by what did formerly shine forth in the Churches, it might without all peradventure put us to some pause, yet may we not thence conclude, that the graces thereof are ceased, but it would surely become a Provocation to cry mightily unto God for an enlargment of what in that behalfe we have received.

And as I intend not to boast of the gifts of any, so I may safely presume that the gifts received in these daies by the Church of God, are far greater then I can set down, or give you account of, because the Church being diffused though many Nations, her gifts must needs be unknowne to me: I will then restrain my observations to the Churches in this poor Iland, who may not vie with all Churches, but rather in humility conclude themselves inferious to many in respect of gifts. And yet shall we say the hath none of the gifts of Gods holy Spirit? or may we not rather say, she hath many that are endowed with a *Word of Knowledg*, and that meerly by gift from God, having otherwise no capacity or faculty more then others, but therein far short of many of their Brethren; only the gift of God, and no natural faculty, make the difference. How have men of knowledg, in this world, been found to have no skill in the things of God, and the foolish to attain knowledge, and some to excell to the end to confound the wisdome of the wise, and to bring to naught the understanding of the prudent, yea, we still see that out of the mouths of Babes, our God ordains strength sometimes to still the Enemie.

And as WISDOME is useful to direct, so hath God given it to such as feare him, who if we respect their education, &c. could never have acquired it: some by a *word of wisdome* here, understand the well ordering of affairs in the Church; others the right or most useful application of the word, surely according to these expositions (which are not to be contemned) the Church hath some given her of the Lord to go before her in the exercise of this gift of the Spirit.

Neither is the gift of *healing* so abnegated but that something of it hath appeared, as many Living witnesses by experience have testified.

testified, and how far faith (over and beside the common faith of Christianity) hath therein appeared, as also in some memorable undertakings against Sathan himself, or his malicious designes, with some Good success becomes others, to consider more then it doth me to write: as for my own part I rest satisfied herein, that Miracles are not ceased (*de jure*) as a gift to the Church of God, though perhaps (*de facto*) they are but rarely found, as being in the wisdome of God not so necessary, now in many places as in times past. Now for the gifts of *Prophesie* which the Apostle here intends, tis certain the Church enjoyes it graciously in these days, sith she hath them, that by the gift of Gods Spirit (and not by acquired Arts) do minister to her the word of Life, by exhortation to edification and comfort; which yet she could not have, if the gifts were ceased, seeing Prophesie is not only one of the gifts of the Spirit, but the very best and greatest of all the rest.

Nor is the Spirit of our God removed in the gift of *discerning of Spirits*, for if it were, false Spirits had by their subtilty ere this day, made havock of the *Churches*, but through the grace of God, notwithstanding all their cunning craftiness, they have been discovered, and their clandestine hypocritical and ruinous designs prevented. And though perhaps Charity for some time hath born with such, in hope of the best, yet this is no other thing then ought to be, as may be seen by the carriage of our Lord towards *Judas*, and his Apostles towards others.

For *Revelations*, there might perhaps sometimes be strange or hidden things, made known by some speial Gift of God, and who can say God may not do such things now, however, it is not unsafe to understand the Revelations here meant by 1 Cor. 14. 30. *If any thing be Revealed to another that sitteth by, let the first hold his Peace, &c.* which cannot so well be understood of any new Oracle, as of some further Subject, or more full Explication of the matter treated on by him that spake first, according to which Exposition (which is probable enough) we may say the Church hath yet the Gift of Revelation, which whilst she is to pray for continually, Ephes. 1. 17. *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of him.*

And thus far we seem to be got safe, nor any thing so materially intervening as to conclude against the continuance of

these

these Spiritual Gifts in the Church to this day, so that the present repairers of the House of God, his Church I mean, may comfort themselves by the consideration of the words of the Prophet, *Hag.* 2. 5. *According to the word which I Covenanted with you when you came out of* Egypt, *so my Spirit remaineth among you, fear ye not.*

But now the gifts of Tongues, and Interpretation of Tongues, these! where shall we find them? Doubtless these gifts are rarely (if at all) found, in these days, and in this Nation, so as to suite with those, who frequently in some Churches received those gifts. The reasons are many, (but none such as conclude any thing rationally for the cessation of those gifts, in respect of the Churches right to them) as first, these gifts differ much from the rest, chiefly in this, that they may be supplyed another way, for the conversion of persons of all Languages, or such as can speak divers Tongues, and interpret the same by means of Education, doth well supply the absence of those gifts. ‖ 2. The Churches in this, (and I suppose other Nations, have very little present need of these gifts, and therefore considering they are not so necessary as the rest, the Apostle leaves these with a *forbid them not*, whilst the rest he wills us to covet earnestly. But 3. one great cause (as I suppose) why these gifts are so much absent; and the other no more received, is because we ask them not at all, or else we ask amiss, (*for he is faithful that promised*) and indeed Christians generally have been so far from asking these gifts of the Spirit, that in Truth they have been arguing that these gifts of the Spirit are not attainable, and then 'tis no wonder they have not been received. And where there hath been any measure of understanding of the Interest which we have in these gifts of the Spirit, their Faith hath been, and perhaps is very low, and attended with great wavering, and then little is to be expected at the hand of the Almighty, *Jam.* 1. 6, 7. *For he that wavereth, is like a wave of the Sea, driven of the wind, and tossed, for let not that man think that he shall receive any thing of the Lord.*

‖ It is probable that *Paul* made use of his Education for speaking other Languages, as may be perceived by his discourses in the Acts of the Apostles; and by the Epistles which he wrote to several Churches, using therein (frequently) the Greek Tongue, as is generally confessed.

And here let me premonish you that are most concerned in the service of the Churches, of one thing which (by my little Reading) I perceive to have been one great provocation to the

Lord

Lord to withdraw the gifts of his Spirit in times past, (and I doubt now is) a desire to be too curious and formal in performing that work which God gave gifts for, to wit, the ministering his blessed Word; for when the Churches grew populous, and great personages came to her Communion, the unwary Pastors let go the simplicity of the Gospel, addicting themselves so much to curiositie, that some Councels decreed that a *Bishop*, (or overseer in the Church of Christ) should not read *Heathen Authors*; and *Gratian* is said to have this passage on the like occasion, *viz. doth he not seem to walk in vanity and darkness of mind, who vexing himself day and night in the studies of Logick, in the pursuit of Physical speculations, one while elevates himself above the highest Heavens, and afterwards throws himself below the uttermost part of the Earth.* True it is, the use that may be made of Reading, is one thing, and the abuse is another. However, this I desire, that the least gift of God be preferred in Ministering the Word above the greatest of Human Arts, other wise we are in danger to incur the guilt of despising Prophesyings.

1 Tim. 6. 20.

Lastly, the Truth under enquiry, appeareth from the great silence of the Scripture, as to the privation or taking away of any of the gifts of the Spirit, till that time is come. 1 Cor. 13. 8, 9. *Charity never faileth, but whether there be Tongues, they shall fail; whether there be Knowledge, it shall vanish away; for we know in part, and we Prophesie in part; But when that which is perfect is come, then that which is in part shall be done away.*

6. From the silence of the Scripture, as to the privation of the gifts of the Spirit.

Hence observe a final and full determination of the matter in question; if any ask when the gifts of Knowledge, Prophecie, and Tongues, &c. shall cease, The Apostles Answer is, even THEN when that which is perfect is come, or when we come to see face to face, or as we are seen. So then, seeing the gifts of the Spirit do yet remain to the Church (to us) and every of them as her need requires are attainable, let us therefore still humbly consider our wants, and desire spiritual gifts, yea let us covet earnestly the best gifts.

The Conclusion is, that however it is too true, that the gifts received by the present Churches are but low, (and truly so are her graces) yet hence we may not, we ought not, to infer that the gifts promised are ceased, or that the Church hath

now no interest therein; but contrariwise, as it is evident the promise both of gifts and graces belongs to us, as we are [illegible] ought to stir our affections up with all [illegible] to seek for the promise of the [illegible] will abundantly supply our wants, [illegible] convince the contrary minded, by its power [illegible] and demonstration in the Ministry of the word [illegible].

There be two things Objected against that which we have said, The First,

Object. 1. If the promise of the Spirit do thus belong to the Church, then this will follow, that the Doctrines delivered by such as [illegible] must pass for Oracles of God, being the effects of the [illegible] of Truth, whose property it is to lead into all truth. And hence some have concluded the Decrees of their Councils to be infallible, and others have given out of their private [illegible] that they were as infallibly the word of God as [illegible].

Answ. 1. [illegible] the infallibility of him that [illegible] Scriptures as Christ had been [illegible] without them grew [illegible] to edification, as also the [illegible] to reveal and censure [illegible] perfect in general, (and as such, not excluding [illegible] they see but darkly, Prophesie but in part, know [illegible] that perfection heaven is not to be presumed [illegible] that [illegible] do deliver infallible and [illegible] [illegible] so far as it is the very word of God [illegible] because they were guided [illegible] chosen witnesses of God, and purposely [illegible] for which cause they [illegible] words of his Mouth, and by [illegible] [illegible] of our Lord, and of his will [illegible] [illegible] Ye [illegible] [illegible] [illegible]

HEARD.

These are the Fathers of the Churches, the Founders of [illegible], the Master Builders, in such an eleva[illegible] that the Authority of one of them is to be valued above the authority of ten thousand subsequent Teachers, which is a greater number then ever yet convened in a General Councel. 1 Cor. 4. 15. These were such Fathers, as laid up such a Stock of Doctrine for their Children, as whose [illegible] with them, it was to be received, a [illegible] whatsoever corrupteth their Doctrine, by [illegible] or perverting the same, is to be held accursed, as [illegible] in the City of God, and the Book of Life.

The result is this, gifted Persons, on [illegible] [illegible] talk as it did on the Apostles at the [illegible] [illegible] Commandments, and of any Person [illegible] [illegible] shall fulfil this Testimony, [illegible] further, for their folly shall be made [illegible] their wisdom was.

If the Gifts of the Spirit, 1 Cor. 12. have [illegible] Church as you teach, this Promise we have [illegible] these dayes, unless we [illegible] [illegible] that the gift of Miracles in every Age [illegible] an undeclared argument [illegible] Christ.

It is true that People in present [illegible] the objection. But it is not [illegible] goodness of that presence, [illegible] their Church to have had a [illegible] and therefore very [illegible] of Miracles. They [illegible] they have now, for in the Apostles time [illegible] for if they had had those gifts [illegible] shown some account of such a Church-[illegible] Romans. But this he hath not done in any part of [illegible]

Object. 2.

Answ. 2.

Rome, and yet strict enquiry of the Estate of the Church of Christ that
at Rome, there were Gifts at that time had we liberty to enquire
into them, as we want Opportunity; for the Church at Rome, and all
Churches in the Apostles days were of one manner of Constitution and
Government.

2. But put case now, that since they have had some being in the world, some signs or wonders have been done among them, yet hereby to infer the Truth of their Church-state is very unfit, till he be an equal Judge, others will be found to have as clear a claim to Miracles as themselves. Which yet shall avail them nothing, because they wanted Truth with their gifts. *Many, saith Christ, shall say unto me in that day, Have we not Prophesied in thy Name, and in thy Name have we not cast out Devils, and in thy Name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye workers of Iniquity.*

And though our Saviour saith, no Man can do a Miracle in his name and lightly speak evill of him; yet that very Speech supposes the thing Possible. It doth not follow therefore that wherever Miraculous gifts are, [as the gift of the Spirit, of Prophesie, &c.] that there is the true Church [and the Spirit of God in the governours of any sort dwelling therein] but because (as the Apostle argues) they [the Churches] want no gift [as the gift Apostles found it so with the Corinthians, for whom he thanks God, that they came behind in no gift] * awaiting their coming. But the Church is only known by the constant adherence to the Doctrine of God our Saviour, chiefly in the first of the Principles * of Christianity (to which the Holiness of life, Charity &c. of Christian Doctrine is reducible) that we are first to ground if built upon that foundation of Repentance from dead works, and perswasion of him. If we hold the beginning of our Confidence ‖ stedfast to the end, and not otherwise; if any come to you and bring not this Doctrine (though he can tell you Lies in strange) receive him not to house; no, though he work Miracles, * Deut. 13. the Lord, * If there arise among you a Prophet, or a Dreamer of Dreams, and giveth the a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, let us go after other Gods (which thou hast not known) and let us serve them, thou shalt not hearken to the words of that Prophet—for the Lord your God proveth you to know whether you Love the Lord your God with all your Heart and withal your Soul. And

* 2 Cor. 10. 10.
* Heb. 6. 1. 2.
‖ Heb. 3. 6. 14.
* Deut. 13. 1, 2, 3.

Learn this one thing; That Gods Truth [illegible] place to any gifts, but all gifts ought [illegible] instance of the truth, therefore regard no [illegible] the Truth.

To conclude, as we ought not to be Ignorant of [illegible] the Spirit, so neither of the means ordain'd of God to obtain these gifts; The primative Churches herein [illegible] as the word directs, and 'tis well known (and I [illegible] on all hands) that they used the holy Ordinance [illegible] Prayer and Imposition of hands, for obtaining the promised Spirit, at least with respect to these gifts. Now as it is (though I say for the graces also, 2 Tim. 1. 6, 7.) [illegible] gifts are promised to us as well as unto them, and we attainable, and in part attained by many, what [illegible] Churches but that now they should [illegible] and full assurance that a Blessing is in it? As in holy [illegible] are placed (as it were) among those [illegible] in the Blood of the Lamb. So in this holy Ordinance of Prayer and Imposition of Hands, we are [illegible] into the Promise of the Holy Spirit. And as the [illegible] our due signification in Baptism, doth not [illegible] excitate us to Pray daily. [illegible] of Gods Ministers, with the Imposition of Hands, [illegible] into a better capacity, to seek daily for the gifts [illegible] the Spirit, because now solemnly admitted [illegible] claiming of the Promise, in that very [illegible] Saints were admitted thereunto [illegible] 2 Tim. 1. 6, 7. Heb. 6. 1, 2.

Who, when they were come down [illegible] they might receive the Holy Ghost, [illegible] on them, and they received the Holy Ghost.

Wherefore, I put thee in remembrance [illegible] the Gift of God which is in thee by the putting on of my hands.

Have ye received the Holy Ghost since [illegible] Paul had laid his Hands on them, [illegible] them.

The foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptisms, and of Laying on of Hands, &c. Heb. 6. 1, 2.

[illegible] Dy. 1. the Scriptures are evidence sufficient that this Ordinance is of Divine Institution; is from Heaven. The Principle which it leads to is perpetual and universal, it belongs to the whole Body. There is one Body and one Spirit, even as ye are called in one hope of your calling.

But now (after this Digression, which I hope will not offend) to return to Mr. D. I trust by this time he will consider that there is no good ground for him, or any body else to say, the Gift of Prayer, with Laying on of Hands, cannot be attained.

Neither is there any reason for Mr. D. to be astonished (as he pretends, p. 35.) because we urge him to produce better evidence for Women's receiving the Lords Supper, &c. than Precept or President for the Ordination of Officers by Prayer and Laying on of Hands, then we are able to produce for the Call, &c. [illegible] count this a thing either unreasonable or dangerous, &c.

For [illegible] dangerous? must not the grounds of [illegible] be examined as well as another? Or why should [illegible] not all Churches bound to stand to their Principles as well as another? Or will they impose Principles [illegible] through the whole work (as Mr. D. pag. 6.) [illegible] by their Presidents?

But why [illegible] I am fully satisfied there is sufficient ground in Holy Scripture for Women coming to the Table of the Lord, and for the Ordination of Church Officers by Prayer and Laying on of Hands; And I do solemnly profess, to dislike any Principle or Practice in Religion, which cannot fairly be demonstrated by the evidence of Holy Scripture; But, yet this I must needs say, That there is as clear (if not clearer) grounds for the Fourth Principle as we hold it, as there is for either of the other points, especially the latter. For first, Women receiving at the Lords Table, it is gathered by a rational deduction from the Holy Scripture, as appears by Mr. D. pag. 54. wherein he hath done well as others in the same case hath done before him; yet should any man use his own Weapons against him, which he lifts against his Brethren, they might wound him because of his inconsistency, though his cause be good.

2. In all the Scripture there is no express command to Lay hands on Women, nor any Example that Prayer was used at all in their Ordination, nor that any but Apostles ordained such

Officers,

Officers, and but one example for that neither; and for [illegible] particular Congregations, not one Example that Hands were imposed on them, or Prayer used in the act of their Ordination, nor any plain Precept for so doing (as is said before) yet Mr. D. is satisfied in these things, and thinks 1 *Tim.* 5. 22. a full precept for Imposing Hands upon Officers, (however his Brethren no less judicious than himself, believe no such thing as is seen in their *Search for Schism*) And to speak as it is, this place is an express prohibition to Lay Hands on any man suddenly, and though it may hence be inferred, that Hands ought to be Laid on some men deliberately, yet this is a consequence, and when so much is granted, he is yet to prove that this is meant of Officers (for some think otherwise) and here he must use our Logick *from Heb.* 6. 2. It can be no other, *Ergo*, it must be that on Officers; and his Antecedent must be demonstrated by reason, with which he may easily satisfie me, but if another will not be satisfied with him, I cannot help him, because he denies the same reason in our case, which he makes use of in his own.

By this it may appear, how little cause Mr. *D.* had to be grieved at us, as if we should slight the Wisdom or Authority of Christ, or as if we should think we had *all sufficient direction in this Scripture for all parts of Gods Worship*; for we do cordially believe these holy Directions to be sufficient, yet as one of the Antients truly said, *these things are so penned, as that he that will learn, may learn; and he that will search, may find occasion.* And the truth is, those are they whose arguings do render their directions insufficient, who destroy or condemn the same reason in another, which they allow in themselves, specially when they become pertinacious.

Sufficient therefore is that which hath been said, if not to convert them (in this particular) yet to leave them without excuse, *Quia essent judicium.*

But to the residue, who have stumbled at this Truth, either through our default, in not asserting this Truth as we ought, or their own, in not duly considering what we say, or through those unhappy Divisions which have fallen out, through the heats of men intemperately Zealous on either side; I say to these I now address my self.

Declaring in all faithfulness, that though the Truth in question is to me as dear as other Truths, (and therefore am resolved,